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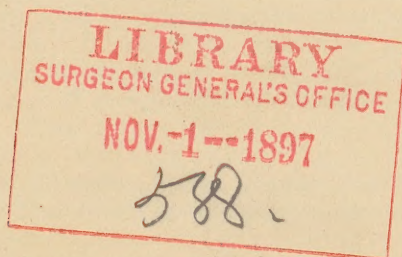
Bibliographic Notes.

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Reprinted from "The American Antiquarian," 1897, No. 3, pp. 157 to 162.



ARCHÆOLOGIC AND BIBLIOGRAPHIC NOTES.

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The Vatican Manuscript No. 3773 is a pictorial codex executed in the *Nahua* (not Maya) style, and became first known through its reproduction in Lord Kingsborough's volumes. It was owned by the Vatican library as early as 1596, and Father Athanasius Kircher has in the seventeenth century mentioned it in a quotation. The Jesuit Fr. Lino Fábrega, in his "Esposizione del Codice Borgiano," gives an account of six manuscripts of Nahua origin, and describes the "Vaticano" as a *ritual* manuscript, "consisting of nine pieces of tanned deerskin, forming a length of 31½ palms. It has forty-eight leaves partly painted, and, together with the last, which should be No. 49, are attached to a wooden cover, in such a way as that by folding it like a screen, or fan, there appears an *amoxtontli* or small book, eight inches high, seven wide and three inches thick, which contains a ritual calendar." Mr. Aglio, the artist employed by Lord Kingsborough in copying the work for publication, was misled by one of the covers into beginning the copy at the end and to finish it at the commencement, because one of the wooden covers has attached to it two pieces of European writing. The codex is inserted at the end of the third volume of Kingsborough's "Antiquities of Mexico," London, 1831-48; (nine vols., grand folio). To remedy this defect, H. E. the Duke de Loubat, obtained permission from Pope Leo XIII to reproduce the valuable relic in a new fac-simile edition. It was done by means of photochromography by Danesi, publishers, in Rome, Italy, 1896, and for its absolute correctness of design and strictly faithful reproduction of the original, deserves the full applause of the antiquarians. Only fifty copies have been printed of it, accompanied by three descriptions of the codex, one in Spanish, one in Italian and one in English. The Duke is well known as a generous promoter of Americanistic studies.

Prize-questions proposed by Duke de Loubat's scientific commission, on subjects pertaining to the history, antiquities and languages of America, when solved by men of science, are submitted to the French "Institute" and handsome prizes apportioned to the best treatises sent in before the time appointed.

Frank H. Cushing, as vice-president of Section H (Anthropology) of the Amer. Assoc. for the Advancement of Science, delivered at the Springfield meeting, August 1896, an address on The Arrow,

its manufacture, qualities and use, which has appeared also as a separate and holds forty-one pages octavo (pp. 169-240, Salem, Mass., 1896.) The numerous illustrations give specimens from all nations and tribes, apt to throw any light on the subject; also on the use of the lance, spear, throwing stick and other missiles, and on the multiform tools used in manufacturing them. Cushing gives a highly interesting sketch of his earliest attempts to imitate the Indian arrow-point from glass, flint and other material, when a school-boy in Western New York, and how he gradually became an expert in arrow-making and working stones by mere experiment, for there was nobody at hand who could teach him. This art can be acquired by long experimental study only; the technical terms designating the objects made, the tools and mode of chipping already form a good sized vocabulary. The author believes that the arrow had been perfected in all its parts and had become the chief weapon long ere the simplest *bow* had been conceived of or fashioned.

D. G. Brinton's "Myths."—The contents of the third revised edition of Dr. Brinton's "*Myths of the New World*"¹ are evidencing considerable progress in our knowledge of the subject. There are portions in this work that have not been rewritten since the first edition of 1868, but the larger part of the third edition rests on researches made by recent travelers who have studied the myths of North and South America on the spot, sitting down in the midst of the dusky natives and listening to their weird and grotesque spirit tales. Some of these travelers, gifted with an innate ability for linguistic studies, have taken down the more important myths in the *native* language, and thus have furnished much more reliable material than by following the method commonly employed. Books containing genuine Indian texts attract but little attention in our age, which is overstocked with all sorts of literary products, but in a century or two from now will be appreciated fully as to their real worth and merits.

That the genuine Indian deities possess neither moral nor immoral qualities, becomes evident from their myths and mythic tales, and also from every chapter of Brinton's "*Myths.*" These deities are simply the expression of natural powers and of the elements, engaged in continual strife among each other, remorseless and unflinching in their character. Many of them are hostile to man, and hence he seeks to propitiate them by surrendering to them his most highly prized property. The majority retain their spirit nature and are not fully anthropomorphized, nor distinctly limited to one sphere of activity. The Indian's conception of the deity is not as with us, systematic and theological, but vague and indistinct, floating to and fro as the fogs

¹ Daniel G. Brinton, *The Myths of the New World*. A treatise on the symbolism and mythology of the Red Race of America. Third edition revised. Philadelphia: David McKay, 1896. Octavo, pp. 361.

in the autumnal sky. To the white man it is much more difficult to grasp the real import and meaning of Indian deities and myths than those of European and Asiatic mythologies.

Should an intelligent medicine-man of some Indian tribe commit himself to the task of writing down the mythology of his own nation and of the neighboring tribes (if familiar with some of them), he would, in his ignorance of the white man's terminology, furnish a description widely different from our products in that line, also more true and accurate than these. The conception of a *god* would not occur in his sketch, nor that of *faith* or *sin*. His ideas of supernatural beings would all move in the sphere of the miraculous, impossible and grotesque, while our theology is now using argument and abstract logic more than it does the miraculous and transcendental element. Symbols of all kinds are more in vogue among Indians than among us, and the various uses to which the number *four* has been put in the character of a symbol are described at length in Brinton's book. The fabric of their religions is largely based upon it, and details are given from a multitude of tribes and nations, together with the varieties of the symbol as a cross, tree of life, etc. The number *four* was and is still all important as a magic, mystic or sacred number in the east of North America; but the author forgets to state that in California, Oregon and Washington *five* takes its place, and is there just as highly regarded and revered as *four* is further east.

F. Webb Hodge, the librarian of the Bureau of American Ethnology, has composed a list of all the *Pueblo Indian Clans* of New Mexico and Arizona, of which we have any knowledge. These clans are totemic gentes either accessible through historic tradition or found to exist at the present time. The researches of Adolph F. Bandelier on the Rio Grande pueblos have been especially fruitful for augmenting the list. The pueblos explored belong to four different linguistic stocks, the Tañóan, Keresan, Zuñian and Shoshonean. Zuñi has now thirteen clans, the Keres villages ninety-three, the Tewa settlements about one hundred. Seldom has any article been published that is so useful for quick reference to the student of Indian history, folklore and statistics than this comprehensive list. It has appeared in the "*American Anthropologist*" for 1896, and extends from page 345 to 352, including a tabulated plate of all the totems mentioned.

A catalogue of a similar arrangement, though different in purpose, has been compiled by *Walter Hough*, archæologist of the Smithsonian Institution. During his stay in the Moki villages he collected a long list of native names for indigenous plants, trees, bushes, shrubs, which he published in "*American Anthropologist*," February, 1897, under the title, "The Hopi in Relation to their plant environment" (pp. 33-44).

Taraskan Language of Michoacan.—Judge Raoul de la Grasse, of Rennes in France, and Nicolas León, of Mexico, have jointly published in French a grammar, dictionary and selected texts of the Taraskan language, spoken by a large number of Indians around Lake Pazcuaro, in Michoacán, a Mexican State lying west and northwest of the City of Mexico. This language had been anciently recorded by Spanish authors, whose works were previously published by Dr. Nicolas León, who has also for a number of years conducted the publication of the "Museo Michoacano" and of the "Museo Oaxaquëno." The syllables of Tarasko mostly end in vowels, and the language may be called sonorous, even euphonic. A curious feature is the incorporation of radical syllables of concrete and abstract signification into the words, e. g., *hoponi, to wash; hopotani, to wash one's thigh; hopotsini, to wash one's head; hoposhuni, to wash one's abdomen; hopomuni, to wash one's mouth.* The joint work of the two linguists forms the nineteenth volume of J. Maisonneuve's "American Linguistic Library," a series which already comprehends a large number of excellent books on Central and South American languages.

This well known firm of J. Maisonneuve in Paris, 6 Rue de Mézières and 26 Rue Madame, is also the publisher of the "*Revue de Linguistique et de Philologie Comparee*," four numbers annually, which has just entered upon its thirtieth year and contains many articles on American linguistic and ethnographic researches. As one of the last contributions of this description, we may mention "*Les Galibis*," by Aristide Marre (1896).

Guido Boggiani, traveler and artist, is the author of an instructive sketch on the Chamacoco tribe, which inhabits a portion of the Gran Chaco, a plain of enormous proportions extending on both sides of the Paraguay river, though more on its western than on its eastern bank. The Toba Indians are the most populous nation in the Gran Chaco, but many other tribes there are conspicuous also, like the Caduveis, Caingúas, Guanas, Matacos, Lenguas, Angaités, most of them belonging to the Guaicurú family. Photographies of the Chamacoco hunting, war and domestic implements are profusely scattered over Boggiani's paper, which was compiled in the Italian language, and reprinted in the "*Atti della Società Romana di Antropologia*" vol. I, first number, Rome, 1894, (octavo) and fills about 120 pages, including the vocabulary. The author states that the language of the tribe has nothing in common with the dialects of Guaicurú, Tupi nor with the language of any other tribe spoken of in these tracts.

Samuel A. Lafone Quevedo, the explorer of South American antiquities, is the author of a linguistic study written in Spanish, and entitled "*Estudio de filologia Chaco-Argentina*," which deals with the Vilela or Chulupí language of Argentina, and is based

upon the dates found in the works of Hervás, Adelung and Pelleschi. It was published 1895, Buenos Aires, in the "Boletín del Instituto Geográfico Argentino," vol. XVI, Nos. 1, 2, 3, 4. The vocabulary appended gives about 300 terms of the language. Only Pelleschi is a recent explorer of the tribe and its language, whereas Hervás and Adelung lived a century ago, copying from the reports of missionaries. Quevedo considers the Vilelas and the group of Indians to which they belong as a medley of an Andine race with Matacos, Tobas and Chiriguano, all of these being of Guaicurú affinity and inhabiting the Gran Chaco on Paraguay river. Appended is a series of philological remarks to Pelleschi's vocabulary, pp. 49-74.

In Vols. XVI and XVII of the same scientific series of the "Geographic Institute of Argentina," our assiduous author has published three more treatises of importance, all referring to the Mataco-Mataguayo group of the Gran Chaco languages. One refers to the Nocten dialect, and utilizes the writings of Innocenzo Massei (Lord's Prayer, etc.); another, about the Vejoz dialect, is based on a vocabulary and remarks by the French explorer, d'Orbigny; a third one concerning the Matacos and their language, from the field-notes of Joaquin Remedi.

A separate treatise is of a linguistic and historical import; it is based on personal investigations of Mr. Lafone himself, and deals exclusively with the Mbaya Indians, also known as Guaicurú proper: "Idioma Mbaya, llamado Guaycururú," etc., Buenos Aires, 1896, and including the grammar and vocabulary of the language, contains 62 pages, 8 vo. Specialists in South American languages are well acquainted with the fact that Mr. Lafone has published previously the most complete linguistic manual of the Mbocobí language in existence. This language also belongs to the Guaicurú family.

Juan B. Ambrosetti, has, during the past years, largely contributed towards an increase of our ethnographic knowledge of Argentina and the neighboring portions of South America. He writes in Spanish and his contributions to science are published in various periodicals. The "Customs and Superstitions in the Calchaqui valley, province of Salta, (northwestern parts of Argentina)" is an illustrated pamphlet of 47 pages, octavo, which appeared in the "Anales de la Sociedad Científica Argentina, vol. 41, Buenos Aires, 1896," and contains many of the religious beliefs, popular customs, ceremonies and songs of the people, whose portraits show them to be a vigorous and able-bodied indigenous race. The "Caingúa Indians of the Upper Paraná, province Misiones" is a tribe of over 1000 population in the northwestern part of Argentina, ethnographically sketched by the same author in an article published in the "Boletín del Instituto Geográfico," vol. XV, pp. 661-747, which is profusely illustrated. This tribe belongs to the pure Guaraní Indians

and should not be confounded with the Indios Kaingangues, who live at San Pedro, in the Argentinian province of Misiones. For the description of these, Ambrosetti has written another extensive ethnographic and linguistic article, printed 1895 in the "Revista del Jardin Zoologico," vol. I, No. 10, in Buenos Aires, (pp. 83, octavo). These Indians extend also into Brazil, where they occupy portions of the States of Paraná and Rio Grande del Sur. The white people class them as Tupis, though they want to be called by no other name than that of Kaingángues. Brazilians also call them Coroados from the special manner in which they cut their hair. Their language approximates considerably to the Botocudo, as far as phonetics are concerned.

Two other pamphlets composed by the same scientist refer to the Guarani race also, but are purely ethnographical: *On the Pre-historic Burial Grounds on the upper Parana* (Misiones Province), 1895, pp. 39, octavo, printed in the "Boletin del Instituto Geografico Argentino," of Buenos Aires, Vol. 16, Nos. 5, 6, 7, 8, and *The Pictured Caves* (las grutas pintadas); the pictographs of the Salta Province; pp. 34; illustrated and published in the same periodical and same volume (16th).